



WHAT WE NEED

JAMES A. SANAKER

We do not need a longer day;
We've time enough to spare
To dream those precious hours away
We ought to spend in prayer.

We do not need a longer week;
We simply must not lose
The days and nights in which we seek
To do just as we choose.

We do not need a longer life;
We need to say, "Be still,
My soul; desist from useless trifle,
So you may know God's will."

We do not need more friends to call,
Nor do we need more fun;
We need to give our Lord our all
And say, "Thy will be done!"

—Gospel Herald.

THE GROUND OF

EPH.2:20

Vol. 37, No. 23

1 Tim.3:15

August 3, 1946

"See that ye walk circumspectly . . . redeeming the time,
because the days are evil," Eph. 5:15, 16.

NOTICES . . .

If you have a relative, friend or acquaintance living in or around Cincinnati, Ohio, and will send me their name and address, either my workers or I will call on them and try to get them to the Church of God.—Rev. D. G. Phillips, 1915 Kinney Ave., Cincinnati, Ohio.

I desire to travel with some lady evangelist as co-worker to play guitar and help with singing. My desire is to use my musical talent for the glory of God. Please pray for me.—Mary M. Mixson, John's Island, S. C.

Anyone having friends or relatives who would be interested in the Church of God, in or around Eugene, or Springfield, Oregon, please get in touch with Albert L. West, 1077 Main St., Springfield, Ore.

DEATHS

FRIDDLE

Harwell O'dell, infant son of Rev. and Mrs. O. G. Friddle, of Shaw, Miss., drowned April 15, 1946. He was born March 24, 1944 at Thomasville, Ala. Another jewel has gone to decorate God's throne. Pray for us.—Rev. and Mrs. O. G. Friddle, Rt. 1, No. 114, Shaw, Miss.

CAPPS

On June 25, 1946, death called Sister Mary Virginia Capps, age twenty-six years, home to be with Jesus. She was a faithful member of the Church of God here in Lepanto, Ark. Please pray for her family.—Rev. H. T. Dawson, pastor.

CURTIS

The death angel called Sister Viola Curtis February 24, 1946. She was a member of the Church of God for thirty years or more, and a true saint of God.—Clerk, E. J.

Requests for Prayer

PRAY FOR:

The healing of my body.—Mrs. Stella McGuire, Flat Creek, Ala.

The complete healing of my body, also an unspoken request.—Mrs. C. R. Simmons, Logan, W. Va.

The healing of my body.—L. J. Alexander, Rt. 3, Vardaman, Miss.

The healing of my head.—Euline Lee, Route 2, Box 151, Decatur, Ala.

A very special request.—Mrs. Mary Flowers, 303 Front St., Williamstown, W. Va.

The complete healing of my wife's body and my eyes.—Rev. Kenneth S. Barbour, Box 221, c/o Rev. V. B. Rains, Weatherford, Texas.

The healing of my eyes, my small son, and an unspoken request.—Ira Byrd, Alma, Ga.

The healing of my body, and for the safe return of my youngest son from overseas.—Mrs. Myrtle Rylee, 633 Lake St., Blytheville, Ark.

The Lord to heal a friend of heart trouble.—Mrs. Everett C. Jones, Albany, Ky.

My mother to be healed of heart trouble; a special request.—Mrs. Minnie G. Kellum, R. 1, Box 270, Dodds-ville, Miss.

A Wonderful New Experience

NEW HOPE, Ala.—I wish to sound a note of praise to the dear Lord for the two weeks' revival just closed at the Cedar Point schoolhouse with Rev. J. A. Fuller, of Talladega, Ala., doing the preaching. The Lord surely did bless and was with us each night. Five souls were saved. Praise the Lord for that.

Of all the sixteen years I have been serving the Lord, I have never seen anything like this. People came as far as thirty miles. Some had not been to church in twenty years, and they came to the choir and sang. Some hitched their tractors to the wagon and brought a wagon load. They began gathering in at five o'clock to get a seat and would sit there until the lights were turned out. Brother Fuller would dismiss the congregation when the altar services began, but they would not go until the altar services were over. There was the best order I have ever witnessed. The river got out of its banks and some waded water to their waist to get to services. Those precious men and women would work in the fields all day and come every night. The little children would get them a seat on the front and sit

quietly and nicely. No one ran in and out and the boys on the outside were so nice to behave. The people here were so amazed. They have never heard the real gospel. Brother Fuller really gave them the gospel each night. He did some of as good preaching as I ever heard. The people here said that there had been more gospel preached this two weeks than had ever been preached in Cedar Point.

We also thank the Lord for the Adams and Farmer string band. They missed only two nights. They were sinner boys, but they said they enjoyed making music for us to sing. People agreed that we did the best singing they had ever heard. The house and yard were full each night. There were from two to six hundred people present each night. We also had visiting quartets, trios, etc. Brother Peoples and his folks, of Huntsville, were with us some, also Brother Brashere, of Larkensville, was with us the last night. The good Baptist folks were there every night, helping out in the singing and one beautiful thought, the Baptist preacher is seeking the Holy Ghost and one prominent Baptist lady was made to believe in holiness.

Now, saints, you see what we have here. My husband and myself are the only holiness people in this community and we want to get a church here. Almost everyone present the last night of the revival held up their hands when asked if they would like to have the state tent here in July. So please pray. Every one, get this place on your heart and pray that we can get a good work started here. Brother Fuller is going to give us one Sunday a month and Brother Peoples will give us one. Brother Fuller is a real man of God and would be a blessing to your church if you need an evangelist. Pray that we will be a blessing to this community and that God will heal my body so I can do more for Him.—Lois Douglass.

REVIVAL

TAZEWELL, Va.—We have just enjoyed a good revival here in Thompson Valley, with Brother Howard Kiser as the evangelist. He is just a young minister of the gospel, but he did some fine preaching under the anointing of the Holy Ghost. Seven souls testified to being saved and three filled with the Holy Ghost. Pray for us in Thompson Valley.—Mrs. Fred Meridith, clerk.

Gethsemane

Mrs. Ruth Starnes

Matt. 26:23-46.

Jesus opens this chapter by giving His disciples notice of His approaching death. While His enemies were preparing trouble for Him, He was preparing His followers and Himself to meet the trouble. He told the disciples that after two days was the feast of the passover and the Son of man would be betrayed to be crucified. As He came to Bethany on His way to the feast, we have the account of the woman anointing Jesus with the box of precious ointment. The disciples thought she had wasted this ointment, for it was very costly and it could have brought money to help the poor. But Jesus said, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial." It was common in those days to anoint the body with spices, etc., after it was dead. So this was, as it were, the embalming of His body, for His resurrection would prevent the embalming later on. Of course, the disciples were slow to grasp the meaning of all the things that Christ said to them, but afterward the Holy Ghost brought these sayings to their remembrance.

During this time, Judas was seeking a means whereby he could betray Jesus. The chief priests did not send for Judas but he went to them and said, "What will ye give me and I will deliver him unto you?" He bargained then to deliver Jesus to these men for thirty pieces of silver. We have wondered many times how Judas could have done this awful thing. He

was one of the Twelve and enjoyed all the privileges the other disciples had, yet he seemed more interested in the money than in the Son of God. There are people today who sell their souls for less than thirty pieces of silver. In Matt. 16:26, Jesus said, "For what is a man profited, if he shall gain



and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." So we see the importance of having our hearts on heavenly things instead of the material things of life.

As the time for the feast drew near, the disciples inquired of Jesus where He wanted to eat the passover. He gave them instructions concerning this and after the proper arrangements were made, He sat down to eat with them. During the time they were eating the passover, Jesus revealed to the disciples that one of them would betray Him. He had often told the disciples that the Son of man would be betrayed, but now He tells them that one of them would be guilty of this. He knew all things that would befall Him, yet He did not draw back. He was willing to pay the price of redemption even though He knew there would be some who would deny the Lord that bought them.

As they were eating, Jesus instituted the Lord's supper. He compared the broken bread to His body, which would be offered as a sacrifice; and the wine represented His blood, which would be shed for the remission of sins. After they had sung a hymn, Jesus and the disciples went out to the Mount of Olives. Jesus told the disciples that all of them would be offended

that night because of Him. That is, they would be so frightened they would not have the heart to stand with Him. Perhaps He said this to alarm them and to cause them to be more watchful. We have need today to prepare ourselves for sudden trials that may come upon us without a moment's notice. Jesus tells us in Luke 21:36, "Watch ye therefore, and pray always . . ."

(Continued on page 11)

RELIGION...

and the World

BY THE EDITOR

German Prisoners Want Bibles

A report by RNS states that in one prison camp in Belgium, there was only one Bible for "1,800 men" in one section of the camp. One prisoner said, "We look to the Christian nations for Bibles and the religious literature that will enable us to find our return to God."

—O—

Jews in Palestine Cities

According to *The New Palestine*, there are 95,000 Jews residing in Jerusalem, out of a total population of 155,000; in Haifa, 62,000; at Jaffa, 30,000, among 90,000 non-Jews; at Tiberias, 5,800; and at Safad, 2,200. Jewish Municipalities and Local Councils comprise 290,000 Jewish residents. An additional 80,000 Jews live in various parts of the country under no officially recognized local authority.

"The Jewish population of Palestine totaled 600,000 at the end of 1944, with 167,000 living in the all-Jewish city of Tel-Aviv."

Arabic is now being taught in sixty-nine Hebrew schools maintained by the Jewish National Council. The courses are given by forty Jewish teachers of the Arabic language, and jointly supervised by Jewish and Arab lecturers.

—O—

Chiang Kai-shek's Donate to Hebrew University

"Generalissimo Chiang Kai-shek and Mme. Kai-shek have donated \$4,000 to the Hebrew University here toward the erection of a building in memory of Brigadier Orde Wingate, the pro-Zionist British general who was killed in 1944 in a plane crash in Burma. The contribution was accompanied by a message from Mme. Kai-shek to the officer's widow.

"When Gen. Wingate, then a major, was assigned to Palestine, he was instrumental in organizing and training groups of Jewish youths who combated the Arab terrorism in 1936-37."

—Calif. Jewish Voice.

—O—

Divorce

Prairie Overcomer reports that, according to *Newsweek* (April 8), "Members of the British armed forces below

the rank of sergeant have a free divorce service." There has been such 'a woman-power shortage in this service' that appeal was recently made for 300 extra stenographers to handle and clear up the applications in two years. Otherwise, the business would require fifteen years. It seems that there are 96,000 persons involved in divorce cases at present. It has been reported that 'in the thirty largest cities in the United States, divorces now number fifty per cent of the marriages' (*N. Y. World Telegram*). The divorce rate in the United States is supposed to have doubled since Pearl Harbor. According to *The Sunday School World*: 'In Chicago, a judge has installed a nursery just off his court for the children of men and women who have come for divorces. The kiddies play in one room while the parents go through the formality of a divorce. These children are the real victims.'

—O—

China, Communism and the Church

Christian Life Magazine gives the following account of the attitude of the Communists in China toward the church: "Rumors of disaster to American missions in China come from Dr. L. Nelson Bell, who believes that Gen. Chiang's admission of Communists to his central government has been an attempt to mix oil and water. He asserts that in the area in China in which the Southern Presbyterian Church is responsible for mission work, five stations are in the hands of the Communists and in these cities all mission property—hospitals, schools, churches, and mission residences—are being systematically leveled to the ground and the threat made that any missionaries who attempt to enter the area will be killed. Some of the Chinese pastors have been taken by the Communists and are being 'held for instruction.'"

With the rise of Communism, the peril of the church draws nearer day by day; but, thank God, so does the rapture and the reign of Christ after antichrist has been deposed.

—O—

Persecution in Mexico

P. J. Whelan, writing in the *Converted Catholic Magazine*, states that,

"SINARQUIST persecution of Protestants in Mexico has been intensified, according to a report in the *Norfolk Ledger-Dispatch* of last March 14 from Mexico City. In the town of Paso del Puente, in the State of Pueblo, the Sinarquist chief, Luis Rosas, attempted to assassinate Pedro Barrera Rodriguez, head of the Protestant community, and when Rodriguez escaped, Rosas seized his assistant, Juan Carlos, and subjected him to torture. The report added that *"All Protestants of that area were warned that their homes would be set on fire unless they would convert to Catholicism."*

Lifting Up Christ

"And I, if I be lifted up from the earth, will draw all men unto me," John 12:32. As a result of His being lifted up on the cross of death, the way of salvation was opened up. Because of His being lifted up as an High Priest over the house of God, we have a mediator and a divine intercessor. Through the preaching of the gospel, all men may be by Him drawn to His great heart of love. If He is lifted up in the lives of men and women as they walk daily before the unsaved, Christ accomplishes this drawing of men unto Himself.

Reflecting Christ

Napoleon purchased a bust of Christ made by the great sculptor Dannamaker. Napoleon also ordered a bust of Venus made as a companion for Christ; to which the sculptor replied, "No man who has had a vision of Christ can desecrate his tools to anything lower." If we know Him in the beauty of His holiness, we will always want to serve Him.

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The Church of God Moves West

By John C. Jernigan

General Overseer



The Church of God was first organized in western North Carolina and eastern Tennessee. From there it spread throughout the Southern States, and, in a few years afterwards, churches began to be organized as far west as Texas and in the North Central States, then on westward, and into many foreign countries.

The Church has grown strong in the East but has had a struggle in getting established in the Western and Northwestern States. However, in the last few years, there has been great progress made in these territories. The most of my lifework has been in the East and I had but little firsthand information about the work in the great Western and Northwestern States; therefore, that I might better understand the problems of these fields and know more about what we have in these states, I chose the Western and Northwestern States for my convention work this year.

OKLAHOMA

My first stop was with Brother L. L. Hughes, state overseer, at Oklahoma City. Most all the pastors of the State came to the City one night for a special service. There was great unity and fellowship manifested in the meeting. All seemed to be optimistic and determined to spread the Church of God throughout the State of Oklahoma. This is Brother Hughes' second year as overseer of that state, and from the records at Headquarters and reports from ministers in the State, Brother Hughes is proving himself to be a real leader and promoter of God's work.

COLORADO

Our first state convention was at Denver, Colorado, Brother R. C. Muncy, overseer. Colorado is one of our weakest states but is a great prospect. Brother Muncy found only one little frame church building in the State. Since going there, after last Assembly, he and the few ministers in the State of Colorado have put their shoulders to the wheel. The little frame church has been remodeled; another new one built; and at Denver they have bought a nice piece of property, completely cleaned it up and worked it over, and it is now worth about ten thousand dollars. This gives them three church buildings in the State. This might not sound big but it is a

good start for a great work, and the work done by Brother Muncy is to be appreciated. The convention was held in Denver, and on the last day, May 19, heavy snow fell while we were having services. The convention was very interesting. There was not a great crowd in attendance but a group of God-loving, Church of God people assembled themselves and worshiped God in the true holiness style. Colorado is a great state and a fine field for the Church of God, and we believe that not too far in the distance there will be a great work in that state.

NEW MEXICO

We had one night's service at Roswell, New Mexico, with Brother L. H. Aultman, overseer. Like Oklahoma, the ministers came in from all over the State to this special meeting and the Lord was with us in a wonderful way. The house was well filled and everybody seemed to be encouraged to put the Church of God in every city and town in the State of New Mexico. This is Brother Aultman's second year as state overseer, and his work in that state has been very outstanding. They have organized churches in six cities, built church houses for everyone of them, and parsonages for some of them; also have erected new church houses and parsonages at some of the old churches. And, they have built a fine, rock state parsonage this year. For the number of churches and members in the State of New Mexico, they have put over the greatest building program of any state I have ever known. This is how they do it: The workers go to a town; put on a revival, the town is solicited for money; all the converts and friends of the Church are asked for a donation; then, when the money is available, Brother Aultman puts on his work clothes; gets his tool box (the other ministers over the State do likewise), and they go to the new town and build the church. Brother Aultman believes that a state overseer in these pioneer states has something more to do than just be a Church dignitary, and the success of his work

proves that he is right. A state overseer's job in a small state is to evangelize, establish churches, promote building programs, and work as a pioneer. This, Brother Aultman is doing, and the ministers in the State are cooperating with him.

ARIZONA

The convention in Arizona was held at Phoenix. Brother O. C. Crank is the state overseer. Brother Crank has his state well organized. The pastors are working, and since being in the State, a number of buildings have been erected. The churches have been greatly strengthened. The convention followed a fine state camp meeting, the preaching being done by Brother A. L. Burroughs, of Alabama. The camp meeting was reported to be a very fine meeting, and the convention was indeed a glorious success. The work Brother Crank has done in the State of Arizona is to be appreciated by the Church.

CALIFORNIA

Our next convention was at Los Angeles, California, Brother John A. Douglas, overseer. California is our strongest Western State. The first church was established in California about twenty-five years ago, in Baldwin Park. For many years, the work struggled and made little progress, but for the last few years, it has taken on new life and there has been a number of churches established throughout the State. Good buildings have been built, or bought, and parsonages erected; the work has grown in a general way. Brother Douglas and the ministers in the state seem to be working in perfect harmony. The services were very spiritual, well-attended, and the convention in every way was a glowing success. This was a very enjoyable feast. California has grown until it is no more recognized as a mission state; that is, the general Church does not help any more to finance the work, but the State has taken her place alongside the other stronger states, to help push out into new territory in the weaker states and in foreign countries. We do thank God for the great progress that is being made in the State of California. Their increase in membership this year has been very outstanding.

(Continued on page 14)

WISDOM CRIETH

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: FEAR GOD, and KEEP his commandments: for this is the whole duty of man," Eccl. 12:11-13.

By H. C. SMITH

These scriptures, which are marvelous in the sight of our eyes and heart (and we do see with our heart), were given for no other purpose than to lead us to the obedience of God. Could it have been humanly possible that we would have believed God in all unreservable simplicity, these expressions of admonition from God's hungry heart toward us probably would have never been uttered. But they are given to further our assurance of safety as we make advances in God's direction in obedience to our heart and desire to fulfill God's eternal purpose in us. God has a very profound purpose in the life of the called. And to accomplish this original purpose in us, God has, without reserve, uttered words of extreme admonition, wisely, to urge us on to the perspective goal which God sees for us even though we cannot see it for the moment ourselves.

Paul says, "We look not at the things which are seen, but at the things which are not seen." Though we cannot see the things God has for us, even of this life, we do feel the things constrained in our hearts, that God is patiently waiting and urging us to come nearer, that He may reveal the things in reality to our joy and to His glory. Now we say that God has a purpose in us, purposed in us, too, mind you, before the foundation of the world. Read Eph. 1:4-9. This being true, then it is idle talk and thinking to suppose that God just expects of us a normal life here in America while His creation over the entire world is dying, as it were, without Christ! Paul records his feeling about it in Rom. 8:22, "For we know that the whole creation groaneth in travail together until now. And . . . ourselves also." Hence God is certainly concerned above the normal mind, of consequences. What can we do about it? Surely more than we are doing. Keeping God's commandments will accomplish His purpose in us to save the millions that will be lost to us of our own unwise efforts.

God only can now save men from this world in its despairing cry of helplessness. Christ can save them for us, and to the uttermost. Heb. 7:25. Not only can He save them from sin, but from its consequences.

The commandment is, St. John 15:-9-14, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Let us now analyze the scriptures and find out the kind of love Christ is talking about, and the kind of love He would have us to have, and also keep.

In John 3:16, Christ spoke of the Father's love first. Let us examine it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Now this is the kind and quality of love God has for the world.

Here is quite a strange coincident, or is it? The same writer, in 1 John 3:16, repeats, "By this see we the love of God," or, the proper quotation is, "Hereby perceive we (see we) the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

This is the love Christ admonished that we ought to have.

Christ followed, then, the attitude of the Father in love—He gave His life. Still, the question is: What shall we do? The 17th verse directs the guns on us, as a surprise challenge of the truth, which is indeed startling: Here it is, "But whoso hath this world's good, and seeth his brother have need,

and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Now sincerely, brethren, if we will interpret these scriptures correctly, we shall find that God is not talking of material matter or substance here, that would fill our stomachs or warm our bodies with clothes on a cold day, but He is describing the love of His own heart—"the love of God." Indeed, He meant just what He said, and means for us to understand it in the light of the startling truth. Yes, truth is surprising at times, as we stagger upon its great demands.

Now let us look into those scriptures. After John describes the love of God in St. John 3:16, again he brings us face to face with it in 1 John 3:16. Note the coincident of the same chapter and verse number (3:16). Well, we will say that has not anything to do with its significance. Maybe not, though it may. God has, I'm persuaded to believe, brought things about by the writers to attract our profound attention to truths most vital. For instance, the scripture of the great truth, and I think one that the whole Bible is hinged on, "Sanctify them through thy truth, thy word is truth." St. John 17:17. The chapter and verse are the same numeral.

And again, the great reprimand Christ gave Satan on two extreme tests for preservation. Quoting both Matthew and Luke, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4; Luke 4:4. Strange, is it not, that such coincidents should just happen that way? Ah brethren, something besides a mere coincident is behind such scriptural arrangement.

And there are many more major scriptures that I could site to you, but we shall give you only one more, since it is of such present values, "Buy the truth, and sell it not," Prov. 23:23.

Now back to 1 John 3:17. This verse challenges us to compare our love with that of God. Notice he says, The

"world's good," and not the world's goods, but in the singular—GOOD.

Even though almost all of Asia and Europe are in destitute circumstances for food and clothing, we certainly admit, yet that is *not* what they need most. Such is not the world's good! Surely you will agree with me that the peoples of the earth need Christ! which positively is the GOOD that the writer is talking about.

Let us look again. "But whoso *hath* this world's good, and *seeth* his brother (or anybody) have *need*, and shutteth up his bowels of compassion from him." Now the expression "bowels of compassion" is used only in emergency applications. It was compassion that Christ had for the people on giving His life for their GOOD. He had compassion on them when He healed the sick, opened the eyes of the blind, loosened the tongue of the dumb, and raised the widow's son, and all such virtues of compassion went out from His bowels—His soul. Suffering was the compassion of bowels He experienced here. It was compassion of bowels that Peter and John gave the man at the gate called Beautiful. It was the good which he needed; not money nor food. Even though the man thought he needed this world's good, and expected to receive same, Peter had the man's good and that is what he gave him. He gave the man what he had to give. Peter gave him his healing, hence he received Christ. But, before Peter and John were qualified to give, they first had to attain. Jesus said unto them, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with (bowels of compassion; hence, suffering)?" They said unto him, "We are able."

O brother, it is indeed the suffering to attain which is holding us back from the bowels of compassion to give the world its good. And He saith unto them, "Ye shall drink indeed of the cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." The followers of Christ here were asking Him for things (material) pertaining to this world, worldly good, and not the world's good. Why God tells us times repeatedly not to think of what we shall eat or put on. Yes, I know this scripture is not used as much now as it was twenty years ago,

but every time we open the Book it is still there.

Now again to that 17th verse. If we shut up our bowels of compassion from him. Brethren, we do see that our brother has need of the good as well as the world does, and God brings us face to face with the need of our brother, that we may be willing to "suffer" for his good at least, thereby bringing good also to the world. If we fail to pay the price of suffering to attain the need of our brethren, the church, yes the needs of the church in such a time as this, how dwelleth the *love of God in us*? But first seek ye the kingdom of God, and these other needs will be added, after that we have paid the price of attaining the powers that be of the kingdom. The righteousness of God's kingdom is virtue, faith and power to heal and do the works of Christ. 1 John 3:18 further corroborates this fact by saying, "My little children, let us not LOVE IN WORD, neither in tongue; but in DEED (works) and in TRUTH." The deeds of Christ is what he is talking about here, and that is what the world needs now—the deeds of Christ, thereby sustaining and proving the TRUTH to the world—world's good.

O brethren, are there not times of compassion in your life that you feel like you want to die for Christ's sake? for the sake of loved ones, to help them and prove the great cause of Christ which is indeed going begging for power to do for others? Yes, honest man, I know it is true of you. I know I do. Christ said the gates of hell would not prevail against the Church of God, and to us would be given the keys of the kingdom, for the purpose of unlocking the prison doors which hold the millions of souls in sickness, crooked bodies, demon-possessed, demented minds, and suffering humanity that needs just one spark of illumination to free themselves from unbelief and damnation. Yes, we can die for them. The apostles died. When they became dead enough, then Christ could use them, and did. Paul died. His sublime experience of dying is recorded in spectacular in 2 Corinthians 4. Yes, he died to this world and was crucified to it, and it also died to him. "I am crucified to the world," declared Paul, "and the world is crucified to me." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for

me," Gal. 2:20. In Phil. 3:8-10, we read, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I might know him, and the power of his resurrection, and the FELLOWSHIP of his sufferings, being made conformable unto his death."

Yes, if we want to die, we can. There is something strange about sacrifice. If we present our bodies a living (dying) sacrifice for others, it has a visible effect. Mysterious? Yes, but it is God's strange way. It is said that at Golgotha's hill Pilot's wife asked the chief of the Roman guards what he thought of Christ? And in a moment of concern he answered: "When a man believes a thing to the extent of dying for it, he will find others believing with him." And it is true. Suffering is a strange power, and has power over even Satan. Yes, we need to die for the world's good. We can die, and God is commanding us to die. He said we ought to.

Christ said, in John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me." Now this is the called who have light on the commandments, and do walk in them. When light comes, and we see it there and back away from its demands, then we do not keep or abide in such commandments, and we fail God, hence the good of the world falls helpless again at our feet, as it were, and Christ is denied the power He longs to manifest for the Father's glory and for the sake of unbelieving humanity. Let us finish that verse, "And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Yes, give us Himself with all the power to do His works. Now the love of God demanded His death. The love of Christ also demanded of Him to die. If our love is of the same quality, we, too, will die, for Christ's sake.

How many times do we read these glorious scriptures, and they are glorious, even though they challenge us extremely; and how many times do we agree that great sacrifice must be paid for the greater things of Christ! Oh, we read and reread, and we study many, many books, and the wise man

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The Jewish View of the Holy Spirit

By
Rev. M. Ziedman

Some interesting and instructive facts regarding the Holy Spirit and His divine work as set forth in Judaism are brought to light in this article by Mr. Ziedman. Little has been written on the subject, but a great deal was evidently made known to many of those ancient writers as will be seen from the articles. The author knows Jews, Judaism and the literature and teachings of his people, and is founder and head of the Scott Mission in Toronto.

According to the ancient Rabbis, the Godhead consists of three Pillars or three Spirits. The middle Pillar consists of a Being who is a Mediary between God and Man, and is variously described as Metatron, the Keeper of Israel, or the Angel of the Covenant. One Pillar is called the Upper Spirit, and the third is described as the "Ruach Tata" or the Spirit that is below.

In studying Hebrew sources, one must continually be careful to distinguish between Rabbinic teaching before Christ, and the Rabbinic teaching that was formulated with a prejudiced view of Christian theology. Thus, the clear and definite teaching of the Bible in regard to the Holy Spirit gives way to uncertainty and contradictory views in later Rabbinic writing. While some Rabbis are against the teaching of the personality of the Holy Spirit, many others follow the Biblical exposition of the subject.

The Holy Spirit in the Godhead

Rabbi Simeon ben Jochai said, "The Spirit of God is the Holy Spirit, Who proceeds from the living God, and this (Spirit) moved upon the face of the water" (Gen. 1:2).

Rabbi Bechai said, "The Spirit of Elohim (God) is the Spirit of the Messiah."

Again Rabbi Simeon ben Jochai said, "It is the Spirit of the Messiah, as it is said, Yea, it is the Holy Spirit, Who is the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord" (Isaiah 11:2).

Rabbi Jonathan ben Uziel, in his Targum (Chaldee Paraphrase) translates, "Who has directed the Spirit of Jehovah," and renders it, "Who has directed the Holy Spirit."

The Holy Spirit and the Messiah

Rabbi Simeon ben Jochai in the

Mystical Zohar, Vol. 3, says: "And this is the Spirit Who proceeds from the secret mind (of God) and is called the Spirit of Life. And this Spirit is ready to give knowledge of wisdom at the time of the King Messiah, as it is written (in prophecy Isa. 11:2). And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might."

The Shekinah as the Holy Spirit

In Rabbinical literature, very often the word "Shekinah" is used for Holy Spirit; the Shekinah, in these cases, performing the functions and offices of the Holy Spirit.

Exod. 34:5, "And the Lord descended in the cloud" is paraphrased by Jonathan in his Targum, "And the Lord manifested Himself in the clouds of the glory of His Shekinah." In Targum (Chaldee paraphrase) of Onkelos, Num. 6:25, the "face of the Lord" is referred to as the "Shekinah." The word "Shekinah" is the noun from the root "Shochan," meaning "to dwell." The word "Mishkan" (tabernacle) comes from the same root. The Shekinah, therefore, is the Spirit of Jehovah, or the Holy Spirit tabernacling with men—the Holy presence of Jehovah on earth.

The Holy Spirit—The Voice of God

Rabbi Moses Butarill, in his commentary on (Sefer Yetzirah) Book of Creation, said: "The excellency of the Holy Spirit was imparted to prophecy in three degrees, and this is the mystery of Voice, Breath, and Word."

Rabbi Aaron, the Great, of blessed memory wrote, "The Holy Spirit revealed Himself by 'Qol' a voice (Deut. 5:23) the Voice of the Living God; by 'Ruach' breath (Psalm 33:6) 'All the host of them were made by the Breath of His mouth'; and by 'Dabar,' word, in the same passage: 'By the Word of the Lord the heavens were made'" (compare John 1:1).

The Bath Qol—The Voice of God

To properly understand the Holy Spirit, we must take Him as the Bible, both the Old and New Testaments, reveals Him unto us; namely, as a real personality, the Executive of the God head on earth, mingling, operating and dealing with men. He is the Voice of God, and God's representative dealing with men. Prophets speak as He prompts and inspires them, and

teachers expound as He instructs them; and all who desire and seek the will of God must listen to His voice. The ancient Rabbis called this "Voice" the "Bath Qol," which literally means the "Daughter Voice"; but is accepted and understood by all as the "Voice from Heaven," or the "Voice of God." Sometimes this voice is a mere "still, small voice"; and, at other times, it can be heard like the "roaring of a lion," audible for miles. In the Talmud (Sotah 13) it is said that when Moses died, the Bath Qol proclaimed the demise in so loudly a voice that it could be heard for twelve miles in each direction.

In the Talmud (Sotah 33, as well as in Shabbath 88) the Bath Qol is clearly identified with the Holy Spirit, for in these passages we read that the Bath Qol was heard from the Holy of Holies, where the Shekinah (Holy Spirit) dwelt.

The Voice Out of Heaven

We can, therefore, see how the crowds of Jews standing by and witnessing the baptism of Jesus, understood perfectly the meaning of "the voice out of heaven" (Matt. 3:16, 17): "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven (the Bath Qol), saying, This is my beloved Son, in whom I am well pleased." This wonderful, miraculous utterance is reported by Matthew, Mark, and Luke; and John, too, reports the "voice out of heaven" (John 12:28-30), but some who stood around and had little spiritual perception thought it was thunder; and others, more spiritually-minded, said it was an angel that spoke to Jesus.

And John, who "was in the Spirit on the Lord's Day," in Revelation, chapter 10:4, heard a "voice from heaven," and that voice—according to chapter 14, verse 13—was the voice of the Spirit.

Even the dove, as being symbolical of the Holy Spirit, was known to the pious in Jewry. For instance, the phrase "the voice of the dove" in Song of Solomon 2:12 (in the Authorized Version "turtledove") is translated in the Targum: "The Voice of the Holy Spirit" (Continued on page 13)

A Teachable Spirit

HORACE McCRAKEN

A teachable spirit appears to me to be one of the most fundamental attributes of good personality and Christian character. The Bible admonishes us in many places to possess it, as well as do such authorities as Ben Franklin, Dale Carnegie, and Dorothy Dix. But where does it come from, and how does it grow? I think that often a conscious effort at habit-forming is required, and habit-control starts with a clear understanding of the matter involved; so, perhaps, some will be benefited by a discussion of what constitutes a teachable spirit.

The first step is to realize that there isn't anyone from whom you can't learn something. "I am a part of all that I have met," said Emerson meaning that every person he had met had influenced him in some way. Take the attitude that every person knows more about at least some one thing than you do, whether it be how to split a block of wood or how Babylonian hieroglyphics are read. It was said of John Bright, a brilliant British statesman, that he possessed, to a remarkable degree, the habit of extracting some bit of information from every person he met. Robert Louis Stevenson took passage to America on a tramp steamer in 1879. An old deck hand, many years later, recalling Mr. Stevenson, said, "He was the queerest fellow, always poking around, asking a thousand questions." It was William Gladstone, I believe, who observed enough during two voyages across the Atlantic to write an authoritative dictionary of naval terms. And General George C. Marshall, in my opinion one of the greatest minds in America today, spent half of a transatlantic plane trip, on one occasion, up in the cockpit, asking the pilot questions about the various controls and devices. So, we see in the wise and great the disposition to learn about any subject from anyone they meet.

Not only does practically every person know more about some one thing than you do, but it is very safe to assume that there are those who know more than you do about your specialty. I think that in all my life I have met only one person who was considered to be the top authority in any

particular field. It is said of that professor that there is no one in the United States to whom he can go for information about hardwood trees, for he himself knows all that is known about them. And he is a quiet, unobtrusive man! If a man who knows that he has a reputation like that refrains from boasting, how much more should you and I!

Well, those aspects of teachableness are fairly evident, for almost anyone, except the race-prejudiced, respects superior wisdom and knowledge, regardless of who possesses it. But perhaps a more important question concerns how to receive advice. A wise person asks for advice; an indifferent person has it offered to him; and an unwise person gets advice whether he wants it or not. Even though we admit that every individual knows more about some one thing than we do, what are we to do when a person starts telling us something we already know? Act bored? Tell him he is wast-

ing his breath? I suggest that one take it calmly with an attitude something like this:

"A great deal of what I learn is going to come to me from the words of other people. Those who are giving me information or advice can't possibly know everything that I have learned in the past, so it is inevitable that sometimes people will tell me things I already know. Rarely, a very wise person may give me advice that is one hundred per cent or maybe ninety per cent new to me; more often it will be only fifty per cent; but even if only five or ten per cent of the advice I am given is new and profitable to me, I can't afford to risk losing that much valuable counsel by stopping or ignoring my adviser. So I will *listen to advice from everybody* and anybody, whether I've asked for it or not, and whether I like him or not. If the advice is good, I'll heed it; if it is bad, I'll know the reason why and I'll not heed it—but politely, always; and if it is something I already know, I'll listen courteously on the chance that he might say something worth-while, and I'll thank him just the same."

That way, you can't lose.

New Testament Commandments

JAMES AKIN

I have thought for sometime about writing a few lines on the Lord's New Testament Commandments. We all know, or should know about the Old Testament commandments, found in Exodus 20:12. Some will ask, "Can I be saved if I keep the ten commandments?" Well, if we keep the new, the old will take care of themselves. Let us, for the time being, leave the old and go into the new. Some might say, "I did not know the New Testament had any commandments in it." We will see. To conserve space, I will not try to explain the ones I give.

St. John 14:15, "If ye love me, keep my commandments."

St. John 14:1, "Let not your heart be troubled: ye believe in God, believe also in me."

2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

St. Mark 11:22, "And Jesus answering saith unto them, Have faith in God."

James 5:14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Rom. 6:12, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

1 Cor. 6:18, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

2 Cor. 7:1, "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

1 Peter 3:10, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

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REPORTS... *From the Field*

Enjoyed Kentucky Camp Meeting

The people of Kentucky have enjoyed one of the greatest camp meetings Kentucky has ever had. I speak for myself and hundreds of other people. I have been in Kentucky all of my life and was reared in the Church of God, but I never have seen anything to exceed the way our camp meeting was carried out by our state overseer. I think we should give people the roses while they live—I really do thank God for a man like Rev. E. W. Williams. I believe every minister in the State of Kentucky wants him to stay with us. He is surely a blessing to us in every way. I want the whole world to know Kentucky has done great things for God this year and really intends to do more. Pray for us and our good state overseer.—William Richardson, Jr.

Roanoke Rapids Is Moving Forward

ROANOKE RAPIDS, N. C.—The Roanoke Rapids Church of God is going over the top for the Lord. He is blessing in each department of the church. Souls are praying through to the blessings and the Lord is adding new members to the church. We have a fine pastor, Rev. Floyd A. Boger. He not only preaches, but plays the guitar and sings. He is on fire for God and really has his heart in the work. Since he took over the pastorate here, we have broken a number of the Roanoke Rapids records: the tithing record, the Sunday School offering and attendance record, the Willing Workers' Band's offering and attendance record, and the orphanage offering record. We over tripled the highest orphanage offering ever taken here and we are looking forward to breaking the mission offering record soon. We are building a nice parsonage, having six rooms and two attic rooms. It won't be long before it will be finished. Our church has started having a monthly convention. We combined an orphanage rally with our first one and held it in the Roanoke Rapids Junior-Senior High School auditorium.

Our church has started a weekly radio program. We are looking forward to reaching more souls with the gospel. We really do appreciate Brother Boger, his wife and daughter. They

are doing a grand work here, and are a great blessing to the church and to the community. We also appreciate our fine clerk and music director, Brother Jasper R. Mason. He is doing an excellent job handling the church finance and teaching the choir new songs. Because of his faithful effort we are really singing new songs unto the Lord. He is a great blessing to the church. The Lord has also blessed us with a men's quartet called "The Ever-Ready Quartet" because they are ever ready to sing the songs of Zion. We have a ladies' trio, "The Melody Three"; a young ladies' trio, "The Happy Three"; soloists and a number of musicians. Truly the Roanoke Rapids Church of God is moving forward. When Christ shall come back for His bride we want to be in that number that rises to meet Him in the air. Praise the Lord! Pray for us to ever fight the good fight of faith.—Francis M. Vaughan.

Happy To Report

WOODRUFF, S. C.—Dear Saints, we are happy to report the wonderful way the Lord is blessing us here. To say the church has had a fight to stay on its feet will make it light, but our good pastor, Brother H. A. Mushegan, who came to our rescue in January, has done a fine job of it. We have just closed a meeting with Sister Annie Jones and Sister Bessie Conner. The Word was preached and expounded in a wonderful way.

We had our home coming June 23 and broke all attendance records. A great number was present. Brother Earl P. Faulk preached the evening message on missions and a good offering was raised for same. We had some of our mill officials with us, including Mr. C. P. Dill, superintendent. We are grateful for our officials who are mindful of us.

At this time, we have only one worry and that is to get our pastor back, of which we are not sure at this time. We feel if he comes back, Woodruff church is to go above anything it has ever done in the past. Thank God for victory over traitors to the Church of God.—W. C. Hendrix, clerk, 12 Woodruff St.

Mississippi State Convention

"The greatest state convention Mississippi has ever had" are the words going around from the civic center in Laurel, over the State of Mississippi and on through adjoining states that sent delegates to the Mississippi state convention. From various parts of Mississippi and from Alabama, Louisiana, Tennessee, Georgia, Ohio, Michigan, Illinois, and North Carolina came hundreds of delegates to enjoy a great spiritual feast. The guest speaker for the convention was Rev. H. L. Chesser, Assistant General Overseer. In charge was Rev. W. M. Stallings, state overseer of Mississippi. Directing the musical portion of the convention was Rev. T. W. Day, state youth director. Coming from various sections of Mississippi and Alabama were quartets, trios, duets, and soloists. Special speakers during the convention included: Rev. John L. Byrd, overseer of Louisiana; Rev. J. T. Roberts, overseer of Alabama; Rev. Thea F. Jones, of Memphis, Tenn.; Rev. Ralph E. Day, state youth director of Michigan; Rev. E. C. Christenbury, of Jackson, Mississippi; Rev. Harold E. Cato, of Atlanta, Georgia; and Rev. Cecil Knight representing B. T. S. Much could be said about the good singing and preaching but to sum it all up, we sincerely say it was the greatest convention Mississippi has ever had.

Our New Church at Pendleton Creek Near Completion

LYONS, Ga.—We thank God for sending Brother Joel Norris our way. He started a tent meeting last August, running it five weeks and setting a church in order with nine members.

We have a wonderful little Sunday School going. Although some of our scholars and our secretary and treasurer have not been able to attend lately, due to sickness, the rest have been at their post of duty carrying the work forward.

We are very thankful to the good people of our community and other places who helped in any way to build our new church, and we thank God, most of all, for supplying our needs when building materials are so scarce. We are now conducting services in the new church. Hold us up in your prayers; pray for the adding of new souls to our church, that we may become one of the most prosperous little churches, and that the fire of God will burn in our midst.—Mrs. Ira Williamson.

GETHSEMANE

(Continued from page 3)

The supper being finished, He and His disciples passed over the Brook Cedron into the quiet seclusion of the garden. It was in a garden that the first Adam fell through yielding to the wicked one, but in a garden the second Adam conquered through yielding to God, the Father.

This garden was called Gethsemane. Gethsemane means an olive mill or a place where they trod olives. Jesus often came here with His disciples. It was a favorite place of prayer for our Lord. There were many wonderful revelations in the garden while Jesus was there. In verse 37, we read that it was a place of great heaviness, "And he . . . began to be sorrowful and very heavy." Luke calls it an agony. Luke 22:44. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." It was not a bodily pain or torment He was suffering, for nothing had happened to hurt Him physically. Mark says, "He was sore amazed." We cannot tell the weight of this burden on Him. Isa. 53:6, ". . . and the Lord hath laid on him the iniquity of us all." When we think of the burden of our own sins on us, it was great, but Christ bore the burden of the sins of the whole world on Him. It is no wonder He had heaviness of spirit when He thought of what He was about to accomplish. He was fully aware of the death He knew He would face in a few hours. He was in agony when He thought of being scourged, spit upon, crowned with thorns and nailed to the cross.

The garden was a place of intense suffering. Verse 38, "Then he said unto them, My soul is exceeding sorrowful even unto death . . ." Now that He was actually beginning to suffer for sin, He is sorrowful, and He remained so until He said, "It is finished!" This sorrow was not from fear of death or failure, but it came from His love for sinful man. We read in 1 Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God . . ." God demanded a holy people. Man had fallen by Adam's transgression, so it was needful for a go-between and we have that in Christ. God could have taken away the sinner, but He found a way to abolish sin and yet spare the sinner. Christ, being the sinless One, was

fully qualified to be a mediator between God and man. Heb. 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Here was a place of loneliness. The tender heart of Jesus yearned for fellowship in this trying hour. He asked His disciples to tarry and watch with Him, but they could not. While He was in such agony and sorrow, His disciples slept. As a man, Christ was human. He was lonely and longed for someone to comfort Him. When we get burdened, we can tell our friends and get their help in prayer; but Christ had no one to help Him. His heart must have ached at the thought.

This was a place of earnest prayer. He fell on His face and said, "O my Father, if it be possible, let this cup pass from me." He went off a little way to utter this prayer. It is good at times to pray secretly, for then the soul can pour forth its petitions without any hindrance. Prayer is greatly to be desired and especially so when we are burdened. He prayed. "My Father," just as an earthly child would beg a favor of its earthly father. Christ called His sufferings a cup and He begs the Father to let the cup pass from Him, if it is possible. He means by this that He might avoid the sufferings at hand or that they might be shortened. In other words, if there is any way to carry out the plan of salvation without drinking of the cup, He would like to do so. This shows us how utterly human Jesus was. He was tempted as we are, yet without sin. The cup contained desertion by His Father, as well as physical death, hence we see His reason for wanting to avoid it if possible.

We see here His entire resignation to the Father's will. He said, "Not as I will, but as thou wilt." He had a knowledge of the extreme bitterness of the sufferings He was to undergo, yet, He was willing to do this in order to accomplish our salvation. He came into the world to do the Father's will, so now He resigns Himself entirely to the task. He did it with delight for He knew it was His Father's will. Prayer is not only an offering-up of our desires, but it is also an offering-up of our resignations to God. It will be an

acceptable prayer when we commit our works and ways to God. In every time of trial, let us remember Christ's prayer here in the garden, and say, "Not my will, but thine be done." We should be willing to live in the will of God whatever that may be. We need to yield ourselves to God and our members as instruments of righteousness. James 4:7, "Submit yourselves therefore to God . . ."

The garden was a place of special succor. Luke 22:43, "And there appeared an angel unto him from heaven, strengthening him." Although the cup did not pass from Him, He was wonderfully strengthened. It pleased the Lord to bruise Him but He sent His angel to comfort Him. When we get willing to completely surrender to God, we will be divinely strengthened. We have the assurance that we will be comforted in trying times. Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 2:17, 18, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." If we have accepted Christ, these promises are to us, for we are heirs of salvation.

Here in the garden was the place of the betrayal. Jesus said, "Rise, let us be going, behold he is at hand that doth betray me." Judas had slipped out from the supper and now he appears with a great multitude with swords and staves to take Jesus by force. Judas gave them the sign he had promised by kissing Jesus. This was a very cruel act, indeed, for Christ was kissed by the traitor while the agonizing sweat was still on His brow. Yes, Jesus suffered untold agony there in the garden for the sins of mankind. He was made a prisoner and treated as a malefactor in every way, that He might set us at liberty. They could not have taken Him, had He not been willing, but He knew the hour had come that His earthly ministry should cease. His offering-up was at hand. What great love we see Him manifest here. John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus submitted to the vile treatment

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REVIVALS

SHAWNEETOWN, Ill.—We have just closed a very successful revival here, with twenty-seven saved, twenty seven sanctified, sixteen filled with the Holy Ghost, sixteen added to the church, seventeen baptized in water, and thirteen subscriptions to the Church of God Evangel.

We covet your prayers, that the Lord will continue His blessings on our work and the church.—Ross M. Glover, pastor.

RAMHURST, Ga.—It is my greatest pleasure to report the work at Tims Chapel where Sister Fannie Freeman is pastoress. She is a precious saint of God. I helped her in a two weeks' revival, which closed the 12th of May. God was in that revival from the time it started until it closed, and the Holy Ghost is still working with the people.

Sister Freeman is teaching in the country school at Ramhurst, and nine of her pupils have been saved, sanctified, and filled with the blessed Holy Ghost.

That was an old time, Holy Ghost revival. Only two sermons were preached in the whole revival. The power of God fell in every service. There were drunkards, bootleggers, liars, and backsliders saved. I have had the Holy Ghost about twenty years, and that was one of the most powerful revivals I have ever been in. The power was so great that hard-hearted men fell out in the yard. When Sister Freeman took that church, there were about twenty, at the most, in Sunday School. She took the church just after the Assembly, and walked through those frozen roads in winter—ice and snow—and invited people out to the Church of God. She said she walked five and six miles a day, and now she has a hundred in Sunday School. In this great revival, a large family in the Methodist Church received the Holy Ghost, and several of them came into the Church of God.

There were thirty-five saved, thirty-one filled with the Holy Ghost, and twenty-six added to the Church of God.

Please pray for the people at Tims Chapel, that God will keep them un-

der the blood.—Belle Richardson, 302 E. 6th St., Rome, Ga.

BUSHNELL, Fla.—Greetings in Jesus' name. The devil came too late to say we can't have another revival here at Bushnell. We thank the Lord for sending Sister Ida Mae Hadsack here to help us fight the battle against sin. Night after night she labored, and my how the Lord did bless! We had good, old time singing, shouting and praying. The meeting closed with a revival spirit still burning within the whole church. There were eight saved and five sanctified.

UVALDA, Ga.—To the children of God everywhere, we praise God for His wonderful power and what He means to His children here in Uvalda, Ga.

We closed a two weeks' revival June 2, with Sister Mildred Griffin, of Lumber City, Ga., doing the preaching.

A number were saved and sanctified, and one received the Holy Ghost. The saints were greatly revived.

Sister Griffin truly is on fire for God, and will be a blessing wherever she goes.

Pray for us here at Uvalda, that God will give us more souls for our hire.

Brother Ritters, of Valdosta, Ga., came by Wednesday afternoon and ran a four nights' meeting. We felt like God sent Him by for a purpose. We truly enjoyed having him with us, and he really did some good preaching. Souls were blessed. One joined the church last night.—Brother Wingate, pastor.

MASSILLON, Ohio — An old-fashioned revival began here on Sunday, April 28, and ran four weeks under the approval and guidance of the Holy Ghost. There were four saved, four sanctified, two filled with the Holy Ghost, and two added to the great Church of God. This is a new church, having been organized only about a year and a half. The evangelist was Wiley W. Miller.

RALEIGH, N. C.—Dear Christian Friends, I am glad to let you know about the great revival we had during this last month of June, out in the

country about nine miles from Raleigh, N. C. The revival was held by Brother Elmer Moore. I certainly believe him to be a great man, doing a good work for the Lord. Three accepted Christ as their personal Savior, two were sanctified, one filled with the Holy Ghost and fire, and two added to the church in Raleigh.

Please pray for Brother Moore and his service for the Lord, and pray for us here in Raleigh.—Sister Iva Lamm, Rt. 5, Box 80.

Fruiturst, Ala.—We have just closed a very successful revival here at Mount Olive Church of God. Four were saved, four sanctified, five filled with the Holy Ghost, and the revival closed with the altar filled with seekers. God has wonderfully healed my body; I give Him the glory and honor.—Evangelist Emma Newman, Rt. 1.

SURGOINSVILLE, Tenn.—I praise the Lord for the way He is blessing. We have just closed a three weeks' revival here. Five were saved, four sanctified, three baptized with the Holy Ghost, five baptized in water, and one added to the church. The offerings were good. Our evangelist was Rev. J. S. Walker. Pray for us; God is still blessing at Indian Creek.—Charlie C. Smith, pastor, 210 S. Hill St., Morristown, Tenn.

SPEEDWELL, Tenn.—We have closed a two weeks' revival here at Speedwell, with Sister Annie Kilgore, of Dayton, Tenn., doing the preaching. Two claimed to be justified and the church was greatly blessed by Sister Kilgore's wonderful messages. Praise the dear Lord. The work here is progressing very nicely, whereof we are glad. We have had three revivals since the Assembly and twelve have been added to the church. We have bought new benches for the church and are expecting to do some more work on the church. Pray for us here at Speedwell. Brother Roy Dagan is our pastor.—M. Harrison, clerk.

ST. STEPHEN, S. C.—We closed a revival in May, at St. Stephen, S. C., Church of God, with Brother C. P. Cashatt doing the preaching. Five testified to being saved, and we feel that the church was blessed by Brother and Sister Cashatt's coming here. We feel that they will be a blessing to anyone who gets them.—Mrs. F. Harris.

THE JEWISH VIEW OF THE HOLY SPIRIT

(Continued from page 8)

it." So that the phraseology of the Evangelists (Matthew 3:16; Mark 1:10; Luke 3:22) describing the baptism of Jesus with the Holy Spirit, the dove descending as the symbol of the Holy Spirit, and the Bath Qol, or voice of the Holy Spirit heard by all, were familiar to all Jews who saw the symbol of the Holy Spirit and heard His voice. The Talmud is full of instances where the Bath Qol was heard and identified as "the Voice of the Holy Spirit."

The Bath Qol at Pentecost

We now come to the great Christian miraculous witness and enduement with power through a baptism of the Holy Spirit in the upper room as they assembled for prayer on the day of Pentecost.

The miracle in the upper room was the inevitable result of spiritual laws that were obediently observed, and a simple faith in that promise of the Father to the Son. "And suddenly there came a sound of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:2-4).

The Power of the Holy Spirit

Much prejudice is brought into play in the exposition of Acts 2, and what happened in the upper room. Bible teachers and expositors like to dwell on the "fulfillment of Pentecost" (a Jewish feast), rather than on the upper room experience and the tarrying there; as if the 25th of December were of greater importance and significance than the birth of Christ in the manger of Bethlehem on that day.

Augustine calls the day of Pentecost "Dies Natalis"—the Birthday of the Spirit. Christ was in existence before He was born in Bethlehem, for the worlds were made by Him, but He became incarnate 1945 years ago, according to traditional reckoning. Just so, the Holy Spirit was always in existence, but He came to abide in the world on that Day of Pentecost in the upper room in Jerusalem.

The Power of the Holy Spirit in the Old Testament

While the baptism of the Holy Spirit was the promise of the Father to the Son specifically for Christians in the Christian dispensation, we find

that individual saints in the Old Testament dispensation had a foretaste of the "glory divine" and power from on high.

To be sure, in the Old Testament the phrase "baptism of the Spirit" or "baptism with the Spirit" is not used; but another typical Hebraic word is used as the nearest equivalent word to the New Testament "baptism" or "enduement." The word used in the Old Testament is "Nofal," meaning "to fall." You will notice that whenever this "falling" came upon an individual or group in the Old Testament, something extraordinary in the realm of spiritual experience happened.

In Genesis 15, verse 12, we read that "when the sun was going down, a deep sleep fell upon Abram." It was then that God revealed to Abram the wonderful future and promise to his seed. Let the reader notice that a *deep sleep* "fell" upon Abram. (Here we may compare Acts 10:44, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word"; and, Acts 11:15, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning.") The phrase "deep sleep" in Genesis 15:12, is expressed in the Hebrew by the one word "Tardemu," which means a "trance-like sleep," or when used with

the word "prophecy," it describes "the trance of prophecy."

In Numbers 24, verse 4, we read of Balaam, when "the Spirit of God came upon him (verse 2), 'falling' (into a trance), but having his eyes open." In verse 16, the same "falling" is repeated, and we note that the great prophecy and inspired utterances followed.

In the First Book of Samuel, chapter 10, verses 6-10, we read that when the Spirit of Jehovah came upon Saul, a most extraordinary and supernatural thing began to happen. Saul "turned into another man," and he began to prophesy, and people began to wonder, "Is Saul also among the prophets?"

In Numbers 11:25, we note another miraculous act when "the Lord came down in a cloud (the Targum paraphrases it, 'when the Spirit came down') and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders (compare this incident with the occasion when Jesus breathed the Holy Spirit upon His disciples); and it came to pass, that when the Spirit rested upon them, they prophesied, and did not cease"—a mighty feat that could only be performed by the power of the Spirit.

(To be continued)

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2. The manuscript must be typewritten and double spaced, on one side of the paper only.
3. Stories must not have been published before.
4. The contents must be of a religious nature with a vital spiritual application, and should not be longer than 3,000 words.
5. Stories must present a true vital picture of Christianity.
6. Youth Program Committee reserves the right to hold for publication any story submitted.
7. All entries must be postmarked not later than August 31 of this year. Winners will be announced through the church papers.
8. Closing date of contest will be noon of the last day of the National Youth Congress, August 28.

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THE CHURCH OF GOD MOVES WEST

(Continued from page 5)

WASHINGTON

Oregon and Washington are under one overseer, Brother C. C. Rains, but they have their conventions separately. We only attended the Washington convention, which was held at Yakima. This convention was well-attended, spiritual and edifying. It was followed by a camp meeting, with Brother C. H. Blankenship, of New York, as the evangelist. This is Brother Rains' third year in the State of Washington. He has been very successful in establishing the work and getting the churches housed in good buildings. The Church in Washington and Oregon is rising and shining for the Lord.

IDAHO

Our next convention was at Lewiston, Idaho, Brother H. D. Statum, overseer. This convention was followed by a camp meeting, Brother C. H. Blankenship, of New York, doing the preaching. This was reported to have been the best attended and most spiritual convention they had ever had. The work in Idaho is small, but they have a good future. This is Brother Statum's first year in Idaho. They have bought a state parsonage, which is very nice, and have greatly increased their church property throughout the State. One church has built a new church building since the Assembly; another has bought one, and other improvements have been made. The work throughout the State looks encouraging.

MONTANA

The Montana convention, with Brother W. H. Godwin as state overseer, was held at Bozeman. Their camp meeting preceded the convention, ministers in the State doing the preaching, and the Lord blessed in a marvelous way. The convention was well-attended. There seemed to be perfect unity throughout the meeting and everyone was willing to do his part to make the convention a success. This is Brother Godwin's second year in the State of Montana. The work, under his leadership, has been progressive, and there are some fine true-blue Church of God people in that great state. We thank God for the fine work being done there.

NORTH DAKOTA

North and South Dakota had their camp meeting and state convention together, at the campground at Minot,

North Dakota. They have about ten acres in the city limits; a beautiful grove, which is an ideal place for a campground. They have a large tabernacle and several camp houses on the premises. The camp meeting and convention were well-attended. During the day services, as well as the night services, the large tabernacle was almost filled. The Church of God has a real hold in the Dakotas, most of the members in those states were converted in Church of God meetings and have been brought up in the Church of God from the beginning. There were many outstanding features that made this great convention and camp meeting enjoyable, particularly the earnest prayers that were offered at the altar. They tarried in earnestness and God blessed and filled some with the Holy Ghost. Brother McAfee, who is the overseer of both states, was ever at his post of duty and did a wonderful job conducting this camp meeting. The camp meeting speaker was Brother D. C. Boatwright, of Virginia, who delivered some wonderful and inspiring messages. Brother Boatwright had worked for several years in the Dakotas and the people were very glad to have him back in their midst. This is Brother McAfee's first year as overseer of the Dakotas and he is making a real Northwesterner.

MOOSE JAW, CANADA

Our work in Canada is divided into two territories known as Western and Central Canada. Brother W. M. Pospisil is overseer of Western Canada. We attended the convention at Moose Jaw, which was a very fine meeting. Brother Pospisil was on the job and had everything well in hand. The house was filled every night and almost full at the day services. The ministers seemed to be one hundred per cent in cooperation with their state overseer, and the laity stands back of them in all their undertakings for the promotion of God's work. There is a work being done in Western Canada that will stand until Jesus comes, and then, we believe, will go with Him. We do thank the Lord for the Church of God that is established in our good-neighbor country, Canada. I see no difference in the wonderful people there and our own people in the U.S.A. We all seem to have the same understanding and the same vision, and it is easy to work together.

BIBLE SCHOOL

In the territory where I have attended conventions this year, there are

three Bible Schools. At Spokane, Washington, we have two large buildings on a beautiful, well-kept lot in the fine City of Spokane. They had a very successful term last year and are looking forward to a more successful one this coming year.

The Dakotas have had a school for several years; it is now located at Lemmon, South Dakota. We stopped one night and had services with Brother J. B. Reeser at the local church, and were entertained that night at the Yellowstone Hotel (which is property of the Bible School), in the heart of the little city. They, also, had a very successful term last year and the prospects are greater for an even better one this coming term.

Western Canada maintains a school at Moose Jaw. They own their property, and have turned out some fine workers. The school has been successful, and bids fair for even greater success than ever before.

These three schools have been a great blessing to the work in the great Northwestern States and Canada. There are many workers on the field in those territories which have been trained in these schools. They have produced some fine singers and preachers, and the schools have certainly been worth-while.

MISSIONS AND ORPHANAGE

There was great interest manifested at all the conventions in the mission and orphanage offerings; the offerings were very liberal. Everywhere, the people proved their love for the gospel and interest in sending it to the unfortunate people of the earth.

(Continued on page 15)

SUNDAY SCHOOL

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We can furnish Sunday School Class "Offering" and "Attendance" Banners in good grade of felt in sizes 14x20 and 17x27 inches. Poles are not furnished. Colors are green and blue of either banner. These banners are manufactured especially for us and feature the "cross and crown." Price, 14x20, \$1.50; 17x27, \$2.45.

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NEW TESTAMENT COMMANDMENTS

(Continued from page 9)

Col. 2:21, "Touch not; taste not; handle not."

1 John 2:15, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Heb. 13:1, 2, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Gal. 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ."

Titus 2:1-6, "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded."

1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

1 John 3:7, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

Matt. 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

1 John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

St. John 13:17, "If ye know these things happy are ye if ye do them."

THE CHURCH OF GOD MOVES WEST

(Continued from page 14)

While our orphanage is many thousands of miles away from the most of these conventions, the people seemed to realize that it was "their orphanage," and truly it is theirs just as much as the people's who live nearby; and those in the far-away states

can get their children in the Home just as quickly as those who live in Tennessee. There is no difference; the Church of God is the same wherever we stand united together as one great family of God.

THE PARTY

Accompanying me on the trip were Sister Jernigan and our two youngest children, Lois and Jimmy. We all enjoyed the trip but it was long and full of activity. Long drives between some of the conventions, and our trying to keep up our office work, which was forwarded from the office at Headquarters, made our hours long, with little time to enjoy the scenery of the great Western and Northwestern territory. We believe the trip was well worth-while and we saw many things to encourage one with the efforts being made by the Church of God in these great ripened harvest fields.

WISDOM CRIETH!

(Continued from page 7)

said they would keep on making more. We can't read them all, and some of us boast of the many books we read, and it is a weariness of the flesh; yes, flesh. The thing the writer commands us to do is to obey the Book. Wisdom crieth! Where? At the gates, at the door, at the entrance of the city, along the paths, along the highway. Prov. 8:12. Our heart longs to obey. Our soul desires to surrender to God for the good of the world. God bless you all. Pray for us.

GETHSEMANE

(Continued from page 11)

given Him. He died upon the cross as a substitute for man and He has entered into heaven to take up His priestly ministry. He is there today interceding for His saints, but the day is coming when He will come back to earth again to take up His kingdom and rule on the throne of His father David.

May the Lord help each reader to profit by the revelations given us in the garden of Gethsemane.

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A REPORT FROM THE FIELD

Church and Y.P.E. Cooperating

BASHI, Ala.—Our Y.P.E. here at the Nicholville Church of God raised 5,086 coupons for the orphanage during a nine weeks' contest, together with \$353.46 to be used to remodel and paint our parsonage.

Our church here is cooperating well—praying hard. During the seventeen months I have been here, we have repaired the church house and painted it inside and out, at a cost of \$384, and will soon have our parsonage remodeled, with a porch 8x14 in front and a new bedroom 12x14 on the back, with a 9x12 porch taking in one of the best wells of free-stone water. We will soon have it all painted, three coats paint outside and two coats inside.

The church and Y.P.E. are now making a drive to raise money to buy a cook stove and milk cow for their pastor. We are few in number here, only twenty-three members, with only nine who live close enough to attend church, but we are all working and praying hard.

I love the people here. They have a mind to work. All they want is just a good leader. Pray that I will continue to be a good leader, pleasing the Lord and church.—R. W. Harris, pastor.

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